M 2088

Music / Lunch

Westtown/ Barn

Saturday & Sunday January 15-16, 1972

MUSIC

MR. NYLAND: I believe it was a good day today at the Barn. I think you--you listened on Thursday. Not only that it is far better; it is the way it should be. Even from that standpoint, you could say it's really nothing unusual. It should be normal; it should be the behavior of each person who finds himself alive. There should be inherent in each person a certain remnant of that kind of conscientious morality. Where that would come from, and every once in a while skirmishing with the ideas of Magnetic Center or the voice of God - all of that, even if one doesn't know it, where it comes from, it is there. One knows it every once in a while. If you hear it, your ears are open; if you see it, your eyes can perceive; if your being is alive, your little 'I' starts to function.

It should be like that for human beings, notwithstanding the laws of nature, because whenever anything is born, it has already in it the resolution - that is, the destruction of the form

into which it was born - because that what is birth, as a con-- as a containment of life in a form, is not normal. Why it is done, why it happens to be a crystallization at different places in the universe, and on a cosmic scale in any kind of a cosmic ray, why it actually should crystallize is that at a certain time it is necessary to change the continuation of that what could become a perpetual mobile but which in the end lead to destruction, because it cannot go anywhere if it is perpetuated. And then when it moves it should have an end; and the only way by which it can be called back to its own senses is to stand still and to be entirely different from movement.

So that evolution can only take place when there is involution. And only then is there a possibility of a balance in which one can be at peace; otherwise one keeps on hurrying from one place to another. And this happens on Earth: as a replica of what we think we ought to be we keep busy. And as we keep busy we fall asleep because we are so interested in that kind of movement: to go from one place to the other because we don't know what is normal. As a result we become just average. And we are below the line of not even the division of our ordinary unconsciousness from conscious; we are below that line. We are living very low. We are living in our physical center. We have a little bit of the beginnings of Kesdjanian, but we don't live there so much.

Where is it that we live? In the DO-RE-MI of the physical center, every once in a while using that what comes from the physical center after we take a deep breath - a reorganization within oneself, that then also mind and feeling exist and of course, at times, sex. Together with that, and we must know it, is the possibility of an inner life; and the beginning of that inner life is indicated every

once in a while in certain emotional qualities, or in certain ways by which one does not know how to express things in words, or by an intuition, or by a perception unusual for a man, by certain knowledge of that what exists as infinity, as if at certain times all dimensions fall away, and one is left without any; like at times all crystallizations seem to disappear, and what is left is life. The movement of life through one's own life is very difficult to understand - why we are below average, why we do not think further than our nose is long. We fly a little bit - as high as a church tower - and that's all. We have no idea of what really exists in the rest of the universe, although one does not cry for it, and one wants to know; and it is empty because one does not know what to do and how to begin.

And so one goes back to one's own little house, and you say, but I will embellish it and I will make it a little beautiful, comfortable, cozy, where I can sit there and rest, and fall asleep a little once in a while. And then one is below average because not even one's inner life is touched in that sense. Just about at the time when you could start to think and feel about that what is really within one and essential in its quality, at that moment you fall more asleep because it does require a little bit more attention than you want to give it at that time; and you're not even alive enough to allow it because you're afraid - afraid of the consequences of the adventure. You want to continue with what you have and you want to embellish that - it is your physical home. And it's quite right that you do it up to a certain point because the physical home of course is the beginning of something else; but it doesn't start really until you breathe. When you breathe deeply, something changes in you. You don't do it enough. You

get out of breath - short breath - when you work; it tires you - you get also short in breath. If you want to recuperate, you stand still, you take a deep breath: again you have life, or at least a realization of life, or the potentiality. But otherwise you hang beautiful pictures on the wall and you have carpets and nice easy chairs.

I do not know where the idea comes from within oneself, sitting in one's little home, that you ought to have a scaffold outside. I mean by that simply that there are other things in existence besides your house, and that your house could lead to something else; that it is - although contained within itself - it is not sufficient by itself for some people - some people who want to be serious about their house and cannot see the end of that as a house when it reaches--reaches at its roof the SI-DO of its existence; that then it will break down because life will leave it and it will be demolished by the conditions where it happens to be.

It is not that one should be attached to it, but one should use it, I say, to put up a scaffold next to it where there is a potentiality of further growth. That happens to be in the SOL-LA-SI of a man, even when he is physically well developed - and not as yet too much innerly; that what is the beginning of himself as a mind and as a possibility of a heart, and as sex energy, using it now for a purpose, if he can see it that way, for further growth. In that he is helped. I call it the beginning of a scaffold which, for the time being, is just as high as the roof, but it forms a foundation for being able to build further up on that - not as yet on one's own house because one does not know the direction. And the scaffold gives you the direction because it is built with the

upper stories attached to the scaffold; and that what now is connected for the scaffold with the older house is not the beginning, but it is a little maturity that is reached when one goes up the steps of a house and gets finally to the attic. That is where really the treasures are kept; they are under dust; they are hidden; they are in one's--in oneself within. But that what reminds you is the beginning of the scaffold, which is the DO-RE-MI of the potentiality of a Kesdjanian body. That reminds you.

The experiences you have with your physical body, when it is more mature, are caused many times by the emotional quality of yourself which wishes to go out and cannot. As a result one feels, when one is empty, a great wish not to be empty. And the answer is: have more adventure. Keep on doing something a little different, but keep on doing that, and at the same time build that what could then become more permanent for you, because one must know that wherever--whatever is connected with the physical body is subject to destruction - even the SOL-LA-SI of physical, even the beautiful brain, wonderful heart, artistic qualities, thinking about religions, also feeling, also intuition, also sex - all disappears. And then what has to happen to such energy while you still have a chance to control it? I say it's building of that scaffold which then, when it has a little more freedom, can be built higher than the house originally was, indicating by that, since it is parallel to the upper stories of the physical house, the direction where one wishes to go in evolution. You see, what one does is to rebuild as it were the physical house so that it becomes a point on which one can stand, so that it becomes useful for the further growth, so that there is no more value attached to it than just a causing of a result which result then, when

understood, will mean that one starts to Work more in spending more time in one's inner life.

On the scaffold it is not as yet the finished house, it is not as yet a Soul, but it is a placing at a point of gravity from a man's physical ordinary mundane existence into another place. I call it Kesdjan, as emotional quality, essential, but in any event a different kind of point of gravity where the weight of one's being becomes attached and which keeps you in balance in regarding the two forces which affect a person. One is lopsided when the point of gravity is only on the surface, because one is affected in ordinary life also by the two forces - mostly involution, but a little bit of possibility of evolution, but not strong enough, and because of that I say it becomes lopsided. You place the point of gravity more within. The equilibrium is easier. It is not the end of it because there are still too many things to be dissolved and resolved and to be solved for one's life.

For instance, the crystallizations that have taken place have to become solvent. The relationships towards oneself in all kinds of habits have to change. Gradually there should be a loosening up of oneself in an attempt to understand freedom. But one needs still that support of the scaffold. And then in building it further, I say above the roof, what is the purpose? To create another story, a story that we would call a SOL-LA-SI story, for which the beginning of the scaffold, being attached to the old house, is simply using that period for a possibility of germination, gestation, a creation in embryo, which when the roof is reached and there is that what we call the FA bridge to that what is then the center of the possibility of a Kesdjanian body, growing out into a new adventure of the SOL-LA-SI. You

see that becomes important because I first now make the continuation of the scaffold. I know it is temporary and it is not really a home. It is only a help. My emotions are only a help. They only indicate potentialities. They're not at all the Sun. They happen to be put together like planets - one sees them - but mostly like little planetoids which do not as yet connect or combine with each other, because there is no architect.

How does the architect start to exist? By creating a place for him first. The point of gravity being at first, in the second place now as Kesdjanian, again it has to be changed. Where? Sometimes we say Magnetic Center, sometimes we say in the head, sometimes we say in one's heart or even behind one's heart. We do not really know where. I do know what is needed: strength, energy, force - that comes from my life when I am willing to give it for the creation of an 'I', but I must provide a place because that place, that has to be occupied by the center of gravity of myself. How will I find it? By an understanding of the SOL-LA-SI of Kesdjan, having there the wish.

The wish has to extend into the form of a creation, because it cannot stay as a wish; and although that is the emotional quality of a Kesdjanian body, it is not complete as a scaffold. It has to start building, I say now, something new so that that what was empty is now filled. We call that Work. We call that : to attach to the DO - the end DO, the SI-DO of the physical body - a consideration that that DO could function differently. Instead of being the end, it could be the beginning.

I try to understand what it is to have a threshold going from one room into another. There is a door which is closed. I'm in front of the door. I wish to go through the door. Why? Be-

cause I have belief. I have an assumption; if I've seen already and I'm a little familiar with the next room, I have assurance. But many times I don't know if there is a room, although I believe there should be something so that when I step through the door I will not fall down into a precipice. For that I have to have, I say, a belief.

When I build the scaffold higher than my house I must have a belief that I can create a new building. I learn, I practice by becoming an ac--an architect of a scaffold only so as to be able afterwards to build a house - a real house. I cannot hurry it. I cannot expect that I already know what is on the other side of the door, but having a belief that maybe, if I do open it, that then there is a chance for me to discover. I do open it; I am at DO. The threshold is a step into the possibility of my Soul. Now I Work with the scaffold and the DO-RE-MI of my new body, my new house. It is still parallel. It is a constant interchange between the higher levels of the scaffold and the first floor, as it were, of my house that I wish to build - although that's already divided into three separate little parts. And I give them names, and I say this - I find out the first one - I do find out what it is to change my ordinary observations of my life and the state of myself as alertness, when I pass through the threshold I change it into a state of awareness; and wishing then to be awake in my Work, I want to continue by building now within my house a new stairway which leads to participation. I give it all kind of names because it is new to me, and I'm completely free to do it because it is my house. Whatever I said in the beginning has caused me to think that I can build it, or

that gave me the courage to start or to look at myself and having a wish to let it go, or even never mind if it is partly destroyed. You see, the scaffold is using that what is in the upper stories to its best advantage, first for the scaffold itself; afterwards for furnishing it a little bit, and then bringing it upstairs to see if it could be useful a little bit more or further, or in my life that I don't have to part with everything as yet because my body is still living on Earth.

And so I build; so I begin; so I find the third part. I look around - it is the experim--experimental period. It's already above my first roof; I have a panorama. It is just about at the point where the scaffold stops; then I have a clear view; then I see what is still needed. I see other houses like mine. I see a landscape. I see possibilities of climbing mountains. I become inspired, but I know that inspiration has to be furnished, fed by a deep wish, otherwise my inspiration dies down. All the building - the scaffold, participation - all of that gives me aspiration towards the wish to build a house. But now I am in a house - I call it the third sub-floor - and I look around and then I know what is required: to separate myself from the ground, or from my first house; or to be grateful for the scaffold and say farewell to it because I have used all the nails and all the beams and the boards to a good advantage. But when I am at FA of my new building I don't need much anymore. It is a foundation where I make a decision: will I devote myself to the possibility of further evolution or don't I wish? That decision someday you will have to make.

We are just preliminarily doing a little bit of Work - good Work many times; good intentions; many times certain results;

many times still knowing what is in the way, what is still obstacles. What are they? What is it in me that prevents me? I've said many times that you think you know, that you are stupid, that you are conceited, that you believe in yourself. When you do that, you keep the point of gravity in yourself. It may be in your essence, but it's not placed as yet where it should be: I say Magnetic Center. No, it is movable because my being is being formed. The growth of that what is still undeveloped is growing simultaneously, so I keep moving the point of gravity from my Magnetic Center to my head in a certain place; from thereto my heart, again to a certain place; and I keep moving it because the progress is simultaneous, moving at the same time in three different--not different directions - in three directions parallel to each other. The finishing up of being done with my old house is one direction; the reaffirming of the scaffold so that it is solid and strong enough is the second direction; the third direction is the building of a new edifice on top of the death of my life.

Try to see these things as threefoldness, as something that is necessary to keep in mind, to see at what time you might be Working on one place or another or another. It is true - all of that is connected by food to be given - Hanbledzoin to distribute it; you in your being to take it, to divide it, to send it to the proper place, to analyze it as it were, to take it apart, to make sure that it goes for certain purposes - Helkdonis and Abrustdonis to go to the purposes for which they are intended: that what is reaffirming the scaffold in the sincerity of a wish and giving it strength because of it; then accumulating a total amount of such energy which then is given freely to the building that has been

erected and is new; at the place where I see, as it were from my tower of observation, become aware of the potentialities which are ahead of me. Then I grew within myself, when that what is being built is still built using the old edifice, the old house, a little shack, or a scaffold strong enough to hold me.

I am not going to give parties in that kind of a house. It is my emotional life. It is precious to me. I will not allow too many visitors, because it becomes private when I grow up. It is within me. And where the point of gravity will be placed is my secret. Who will tell? By the grace of God He will come down, because I will, on top of that first DO-RE-MI section, I will pray. I will stand, I will turn towards all sides of the universe, like I imagine a Mohammedan praying towards Mecca. I pray towards infinity. I have to turn around and around. I have to become my own perpetuum mobile; I have to have this idea of symbolism of a gyroscope rotating because, you see, when the scaffold is finished, it is up to me to give the direction of the SOL-LA-SI of my Soul body. And for that I need that kind of strength of the constancy of the movement, and within such constancy to find the rest of myself; that is, peace as a result of two forces acting on each other and establishing an equilibrium for myself, because I am there between them, and I hold them, one in my hand and the other in the other hand, and I direct them because I can now see what is needed. I direct them to the best of my knowledge and to the best of my advantage. And holding up my hands high and kneeling down, it is at that time I dedicate myself to an aim.

The result of that is that such energy, as accumulated as a scaffold, flows over into me. At that moment there is a realization

that one could become free. At that moment there is again a door which then is opened, not by me; it is opened because I am what I am. And I step into new land, at first in darkness - I know that well enough because it is new - but I am compelled by my emotional force to continue. I've set out on a road towards God. God will not leave me. He will come. And that is the reason for my prayer: to protect that what is holy and to keep it in well-being; and to allow that what still is useable to be used - but not as renovation, but as something for new application; and to acquire that what is necessary for me in a new world - to adapt myself to a more and more higher simplicity of a spiritual quality.

You see, it is interesting, if you can look at your life, at the small steps one does take when you spend a day in sincerity of purpose. When I say it should be normal, as it is now below average, it becomes exceptional; when it is normal you will become acquainted with yourself to see how you could be if it were possible to become harmonious for yourself in this life.

All I say - don't wait too long, just try. Sooner or later the decision has to be made. Either it is you or it is something that you cannot control anymore. And being what one is, as man on Earth, one desires to bi--to be identified with one thing: the possibility of an understanding which surpasses all belief.

I hope you have a good week, starting with a good Sunday tomorrow.

Drink to Gurdjieff.

So goodnight, everybody.

SUNDAY LUNCH

MR. NYLAND: I don't think it matters, huh? - that we keep on filling coffee cups, because we shouldn't make it too long. It's rather cold on your feet and your legs. Still I want to say something quite important.

I want to drink to a man who I consider one of the remarkable persons I have met. It's a person who has honesty and simplicity and knowledge combined. The total amount of that is integrity. And as a man he has reached a certain consciousness and conscience, in whichever way he reached it and whatever his maturity has given him. It is a man whose birthday I would like to drink to today - and many of us know Dr. Reiger. Today is his ninetieth birthday. Whatever your feeling may be about him, I think it is pretty uniform, and it also checks, you might say, with what I believe in. I admire and I love the man. He is honest, and always will be, and I believe always has been. And for one, or a few moments, I would like all of us to honor him by silence; and then drink. After that I would like to say a little bit more.

To Dr. Reiger.

I do not know for what reason he has become a friend of us. Of course we have been sick and have gone to him; he has helped. But also his attitude towards us as a group has been quite remarkable. I hope that he will continue still for quite some time. Sometimes it looks as if a life of that kind should be endless, that it should be here on this Earth as an example. I'm quite certain that if you consider him, knowing him, and some of those who have heard about him, and perhaps others who can hear about him from those who do really

know and appreciate him, I think there is only one conclusion: that that kind of a man has lived his life for the purpose of helping others, and to give whatever he could from his knowledge to alleviate suffering; and doing it in such a way that there is absolutely no desire of being admired for it - remaining simple and honest in whatever he is doing, and the simplicity particularly regarding the admission that there are many things that he does not know.

The one thing perhaps that has helped him is that he became interested in that what is, and not in what causes a condition. And instead of losing himself in all kind of theories, the problem is always: what can we do at the present time - never mind why it happened - what is it that is at--now, at the present time requiring attention; and the concentration of that - and not wanting to lose himself in philosophies and theories of how such things could happen and why they should happen, or even become critical about the fact that they did happen - gave him a certain strength which at the present time puts himself, he as a man living in the present, and not bothering too much about whatever has happened before. And in this present in which he is living, he helps to build, not only for himself, an increased understanding and maturity, but also, if you are open to that kind of an example, it will create in each person coming in contact with him a desire, I would almost say, to imitate. But how can one imitate, because you don't know enough about yourself even to use yourself for that kind of imitation; and the necessity which is always required, that you--that you is--that you look within yourself to see what is your value, and what can you make of yourself.

And so again we come back to our attempts at this Barn, and our

life here. I want to tell you a few things about that still, because some of it's bothering me. One is that I would like to talk to many of us personally, because I know that writing little notes, which then have to be read to me is not the same as a little conversation. But although I have that wish, I have to make a decision, how to spend my time, in order to see that my general health receives enough energy for very definite purposes, and that it is used also in the best way that I think I ought to spend my years. And for that reason you must understand that I cannot see everybody, even if you would like it. Again there are twenty names or so on the list that I should see this weekend, of which I see a few; because that's about my capacity, since my time must also be spent for other purposes. And it is not that I want to neglect or that I don't want to talk to you, or that I don't want to enter into your thoughts, and perhaps even help a little bit; but it is just something that you must realize for yourself, that whenever I don't see you it is not because I don't wish - it's only because I don't have the time, and I cannot all the time then spend the energy in the way you would like it.

I would ask you to try to accept me as I am, and whatever is required that I feel I must do, that you also accept that. Whenever it will have to do with activities, with Work, with explanations, with real <u>not</u> understanding, or emergencies, things of that kind, you still can count on me; but you also must know that maybe at times I say I am sorry. You will help me a great deal by being honest in your attempts. Because whenever certain things happen that I hope for and for which, you might say, the groundwork has been laid, and I come to the realization that it

takes so much time, and that I have to have such patience for you to make certain changes which you are capable of making, and you don't do it. And you still stay,like little children - not considering, not caring, not really paying attention where you should pay it. All of that I can more or less understand.

I cannot understand dishonesty, which sometimes comes from superficiality, of not really penetrating into that what is involved, or not wishing to pay attention to it, and simply to take on a certain attitude of - well, it doesn't matter after all because... - and whatever other excuse you might have. You help me a great deal to be more considerate in your attitudes in regard, particularly, the activities that we are busy with and which I believe ought to be maintained. And that gradually the basis of those who are responsible can be expanded - that is, that it will be spreading out and become more and more apparent, here and there, even in small matters; even not with those who by name have a responsibility, but also others who indeed have a responsibility with which they continue to live and attend to the affairs in connection with the Barn and our life here.

Whatever it is that motivates you, if you could remember Dr. Reiger - where is your simplicity? What is still many times in your way, your own wish to do what you think is right; to have judgment which is so narrow that it even--even--it couldn't even exist for any length of time in the presence of the Sun; to see what it is, what you are made of, how stupid you hold together certain ideas which have no reason of existence and which should already long ago have been dismissed from your life. Your selfishness is in your way. When you say, emptiness, it's your fault,

because when anything is empty, it is your laziness that prevents you. Or, if it is not laziness, it is not the kind of thought that is necessary to eliminate your little attempts and continue with one or two until you have exhausted it. But the going from one thing to another, you remain superficial; and what good will ever come of that?

Your body itself is not made up of superficialities only. It is a tremendous quantity of good material in one's physical body, and much of it is extremely sensitive. But it is related towards each--each of the different items of your body are in equilibrium with the other and it is that what should be maintained in order to assure a state of health. So when you damage one little part, all other parts become affected, and your equilibrium is disturbed. What is true physiologically is true psychologically. It's exactly the same pattern. And your interests in a few little things, believing that that will satisfy you, will in the end not give you what you really want; that is, the crystallization of a solidity from where you can Work.

You cannot Work from the surface. You cannot Work from the little bit of energies which is spent in many different directions. You can only Work from a sincere wish within yourself which again has to be fed by your thought - that your thought has the wish for the wish to exist; that your body has the ability to allow a wish to exist without demanding too much for itself so that, as a result, the three-centered effort that should be made, resulting in a wish for Work and understanding, engages the totality of your personality. That becomes simplicity, because if you can unite, there is not much room for other things to attach

to you. You must not allow superficiality to get hold of you too much. You have to investigate all possibilities for your life in whatever direction you think have ability or talent. But you must not dwell too long on that what by this time should already be obvious, that it is not worthwhile to spend your energy, and quite definitely not to repeat too often what you already know thousand times.

We talk about these things every once in a while in order to remind you. We are--I think we are on a good road; I think there is a chance actually to understand something a little more, if possible, of Gurdjieff, of what is meant by the freedom as a result of an objective road which we try to follow. There is a realization for oneself that among us it will be possible to have a little bit of a community which could stand firm and which could create a very definite influence - in a small way but nevertheless an influence to the good - for that little bit of mankind that we are in touch with.

But when I talk about honesty, I think you are still too flippant. You see, you ask sometimes for certain things to be done, and you're not willing to pay. You think it is necessary that someone else, as for instance the Garage, is going to carry your burden because the Garage belongs to the group. It is not justified that when you have something done to your car, that you don't pay. It is possible of course that you cannot. Make a decent arrangement so that then we will know if it can be done or not, or maybe there are other ways by which you could be helped. But you just cannot have it done and then say I'm sorry, I have no money. You see, accounts receivable are very important in

activities, and since of course I'm engaged in looking such things over and thinking about it, I see where you fail. And I also say you really are not honest enough, because it is not sufficient to just say that you don't have the money. You have to find out what can be done under the circumstances in which you find yourself, as a result maybe of some kind of an accident. But it is not up to the Garage to help you. They help you in fixing it, but they also have to live. Over thousand dollars is outstanding now, and it is a shame to several of you.

Of course I can say, I pay it from the fund. What good is it to you if you consider the fund in exactly the same way; and if you consider the debt you then would owe to me as manager of the fund, and don't pay it? There are still outstanding debts; over a year ago I mentioned them to you. I don't hear about them; not about your attempts that you even want to acknowledge them. Is that right? We are not sucking each other dry. You have to produce that what helps someone else. And it's up to your conscience to see what ought to be done. Maybe, even if you are working very hard, maybe there ought to be other means by which you can alleviate the difficulties of a person who runs the Garage, and then says: what for? When he has bills to pay , and parts which perhaps want into your car. I say it is only a very small item, and you may look at it as if it is of no concern to you; and maybe you don't owe money to the Garage, but maybe you owe something else, and maybe your attitude is in principle every once in a while similar to what I'm talking about. So, if it is not particularly specific news for you, maybe it still can be employed; because I do know that honesty is not as yet so

rampant among all of us that you could write home about it.

I wanted to say this, particularly because when I remember and think and wish well for Dr. Reiger and I admire exactly that kind of a quality of such honesty in his face, in his behavior, in the way he treats; such simplicity, not wanting to appear more than what he is; and denying, when he is even thanked, that it is him who does that, or acknowledging it with a smile, and say, what of it if you think that I am a genius. Such a man is free already on this Earth. And I hope that we can remember that kind of aspect of a man who is now living, and who could be in so many ways an example for all of us.

You see, Gurdjieff, had he lived, if you had known him, you would also have admitted that there was a man. And he lived also on this Earth. He died. Dr. Reiger will die. Where is the example for yourself that will stay alive within you, which will not die until you die, and then maybe even at that time substituted by a different kind of symbolism belonging to a spiritual world.

Keep your eyes open for that what is right and good and willing to tell you what you should become. And pray to God that He will give help in all conditions when you really need it.

And so this time - to Mr. Gurdjieff. To his life, I have said before, forever and ever, for himself as he is; for us, as what has been kindled because of him, in your own existence becoming alive for you - also, I hope eternally. Drink to him.

So, Victor, we play a little.

END TAPE

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